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1 to  $n$  equals half the sum of  $n^2 + n$ ; the square of a number is equal to ten times the square of its third minus the square of its third.

$$a' = \left(\frac{a}{3}\right)^2 \cdot 10 - \left(\frac{a}{3}\right)^2.$$

The editor has done everything in his power to produce a correct text. Five different MSS. were consulted and collated and their differences duly and conscientiously registered. The notes likewise contain valuable information on the subject; but I do not see the editor's object in adding a literal German Translation. A short *résumé* of the book in terms intelligible to all familiar with modern Arithmetic would fully suffice. I am sure that the ordinary German reader will meet with far greater difficulty in his attempt to understand the German translation than the ordinary Hebrew reader will meet with when trying to master the original. Does any one understand: "Multiply minutes with minutes, and you obtain seconds as the product." The Hebrew is correct and intelligible: "Multiply two fractions whose denominator is 60 (רַאשׁוֹנִים); the product is a fraction, with the denominator 60<sup>2</sup> (שְׁנִיִּים)." The book without the translation is an excellent work.

M. FRIEDLÄNDER.

## THE HAGGADAH ACCORDING TO THE RITE OF YEMEN.

*The Haggadah according to the rite of Yemen, together with the Arabic-Hebrew Commentary*, by WILLIAM H. GREENBURG. (London: David Nutt. 1896.)

DR. GREENBURG has rendered a service to Semitic philology and to Jewish Literature by editing the Yemen Haggadah together with the Arabic-Hebrew Commentary. The work is done carefully and conscientiously. A good many MSS. have been consulted and collated, and the variae lectiones are duly registered in the first set of footnotes. A second set of footnotes contains valuable philological remarks and references to Talmud and Midrash. The text of the Haggadah is on the whole the same as in the ordinary editions, with some interesting variations, of which the following are a few examples:—The first paragraph of our Haggadah begins כְּהָא לַחֲמָה בְּהִלּוּ יֵצְאוּ מִצִּירִים; in the Yemen MSS. it is preceded by the words

"We left Egypt in haste." This addition has probably its origin in the Talmudic direction to hurry over the first part of the Seder, lest the little ones fall asleep before the unleavened bread and the bitter herbs are taken. This was indicated by the word בבהילו "in haste." The "haste" was then explained to represent the haste of the Israelites in leaving Egypt. Subsequently the phrase mentioned became part of the text.—In the question of the wise child we have אשר צוה אתכם instead of אשר צוה אתנו. The five paragraphs from על כל עונותינו to רבי יוסי אומר are introduced by the words "Some add," and are thus marked as a later interpolation. Remarkable is the division of Hallel into very small verses like those in the Peshito; from the beginning of Ps. cxiii to צדיקים יבואו בו (Ps. cxviii. 20) 122 verses are counted; the number of the chapters is not given; the remaining verses of Ps. cxviii are not numbered.—The great Hallel (Ps. cxxxvi) and the consequent cup of wine with the usual blessings conclude the Service.—In the rhymed Order of the Service the last term is נרצה, which is probably used in the sense of Conclusion, and refers to the concluding prayer חסל סדור וגו'. This prayer is not found in the Yemen Rite, and it is therefore evident that the rhymed Order, which precedes the Haggadah in the Yemen MSS. has been added by a thoughtless copyist who misunderstood the term נרצה, or did not notice the absence of the concluding prayer. Dr. Greenburg added also an English translation of the Haggadah and of the explanatory notes which are in Arabic. I apply to the translation the same remark as made by me in my notice on Ibn Ezra's *Sefer ha-mispar*. When translators desire to be very literal and in their zeal overcharge the translation with various renderings in parenthesis, they frequently lose sight of the most important elements in a translation, viz. accuracy and intelligibility. A free translation or even a mere abstract would prove far more useful. Of the numerous but short explanatory notes I give a few as characteristic of the school from which they emanated. Why, asks the Commentator, are only those called upon to eat who are hungry, every one of the company being bound to partake of the unleavened bread, whether hungry or not? The answer is, that the words referred to contain an invitation to non-Jews or proselytes present, who are not commanded to eat unleavened bread. In the text the word אלוים, which the editor rightly marks as corrupt, must be corrected into אלונים or אלגרים. The latter is more probable, as the next sentence, "he who must partake of the Paschal Lamb, come and do so," is distinctly applied by the Commentator to proselytes, with the additional remark, "as we explained with regard to the unleavened bread." The five cups of wine are explained as

corresponding (1) to the brain as the seat of the intellect (*Kiddush*); (2) to the heart as the seat of wisdom (*haggadah*); (3) the liver as the seat of animal life (*Grace*); (4) the body as a whole (*hallel*); and (5) the Knowledge of God, which gives us true redemption, namely from the tyranny of the body (*hallel haggadol*).

The difficult word אפיקמן is explained as composed of the initial letters of the following seven words:—אנורים nuts, פירות fruit, יין wine, קליית parched corn, מים water, ובשר meat, and נרדים nard. —The directions and dinim are based on Maimonides' Mishneh-torah.—Besides the above-mentioned emendation, there are other passages which seem to be corrupt, of which I will only mention the last two lines on p. 17. From the context we gather that the author means to say "hurry over the first part of the service lest the little ones fall asleep before having eaten of the unleavened bread, or the grown up become sleepy and eat, what is their duty to eat, without proper intention (כוונה)"; the right text is therefore: והנרדלים אם האריכו בסיפור קודם הסעודה שמא יישנו ואח"כ יאכלו אותה שלא בכונה. Dr. Greenburg has shown perseverance and ability in dealing with this branch of Jewish literature; may he find leisure successfully to continue these interesting studies.

M. FRIEDLÄNDER.

## THE TARGUM OF ONKELOS TO GENESIS.

*The Targum of Onkelos to Genesis. A critical inquiry into the value of the text exhibited by Yemen MSS., by Dr. HENRY BARNSTEIN.* (London: David Nutt. 1896.)

THE Targum has always enjoyed great privileges: its importance was greatly enhanced by the fact that it accompanied the public reading of the law in the synagogue, and by the rule laid down in the Talmud that every one should read the weekly sedra twice in the original and once in the Targum. It was a favourite study with the late chief rabbi, who embodied the result of his research in the well-known commentary *Nethinah la-ger*.

Dr. A. Berliner has since edited the Targum and discussed the several problems connected with this version. Dr. Barnstein selected the Targum of the Yemen MSS. for his special attention. This Targum has several peculiarities; first among these is the form of the vowels,